December 22, 1953

The LUTHERAN Witness

AUG. KNEYENKAMP PHOTO

"The Virgin Mary and the Christ Child in the Rose Bower,"
By STEFAN LOCHNER
(Reproduction, courtesy of Wallraf-Richartz Museum, Cologne, Germany)

Bethlehem Today

By PAUL W. CZAMANSKE
Pastor, Bethlehem Church
Warrensburg, Mo.

RELIGIOUS NEWS SERVICE

Little Town of Bethlehem

When I attended Catechism instructions in 1916, I longed to visit Bethlehem — to see with my own eyes the birthplace of my Savior.

With the years the desire waxed stronger. Perhaps, if I ever would visit Bethlehem, I could roam the field of Boaz; chat with shepherds in near-by pastures; from Judean hilltops enjoy the star-studded sky; and look with awe at Rachel's Tomb.

Then, last spring, when the Lutheran Laymen's League announced its tour of the Holy Land and other countries, these hopes of former years developed into reservations for my wife and me. My future preaching about Holy Land events could present first-hand, eye-and-ear observations only a few of us are privileged to enjoy. We counted the days until we would reach Bethlehem, the city of David.

This day has come and gone. Four months have elapsed since we visited there.

The City of David

From Jerusalem southward, a distance of about six miles, is Bethlehem, known to the Arabs of today as Beit Lahm. Departing from the Jaffa Gate, we traveled the Southern Road, a modern automobile highway. Down we went through the Valley of Hinnom and over the Plain of Rephaim. About halfway we caught our first glimpse of Bethlehem from Mar Elyas Monastery. There is the Well of the Magi, Rachel's Tomb, and David's Well, the latter just inside the city limits of Bethlehem. The Hebrew word "Bethlehem" means "House of Bread."

Christmas Lutheran Church

We visited the Lutheran School for Boys and Christmas Lutheran Church in the western part of Bethlehem about three city blocks from the reported site of the manger. The resident pastor pointed out the huge blue star in the church's ceiling; the hundreds of tinier surrounding stars in a field of heavenly blue; the well-executed art windows marked with German inscriptions; and the church's well-preserved altar Bible, a gift inscribed by the wife of a former German emperor.

Dr. John W. Behnken, President of the Missouri Synod and our tour lecturer, responded to the remarks of the pastor of Christmas Lutheran Church. Moved by the thrill of visiting the first Lutheran church on our tour, our party presented a generous cash offering to the congregation.

Shepherds' Field

Later from a hillside we saw a portion, we were told, of the fields of Boaz, where Ruth once gleaned after the reapers. We saw the shepherds' field, where there are still shepherds and flocks of sheep. A guide pointed to the spot where it is said the shepherds received the glad tidings from the angel on that first Christmas night. About 300 olive trees surround the ruins of an ancient church in the center of the field about a mile from the manger. Small caves in the hillside afford protection for the sheep during inclement weather. Were it night, perhaps we could have imagined the heavens above might open for another celestial chorus proclaiming peace where tensions between Jordan and Israel now threaten.

The Manger

We walked from our motor caravan's parking area through a wide plaza to the "eye of a needle" entrance, to the compacted churches that have been constructed to surround the reputed spot where Mary wrapped her newborn Son in swaddling clothes and laid Him in a manger. Here we paused and then stooped to enter the Church of the Nativity. Its main auditorium lacks the pews to which we are accustomed in our churches.

Below the auditorium with its covered chandeliers we saw the arched chamber known as the white marble Grotto of the Holy Manger, in size, 40′ by 12′. Draperies cover the walls, 10′ high. We went down 16 steps to an altar at the east end of the inn that had no room for Joseph and Mary. A silver star on a white marble slab beneath the altar bears the inscription in Latin: "Here the Virgin Mary gave birth to Jesus Christ."

Above the star in a semicircle are 16 silver and gold ever-burning lamps: seven assigned to the Greek Orthodox, five to the Armenian, and four to the Roman Catholic churches. None of these ecclesiastical groups may attend to the lamps of the other.

Not more than three yards to the southwest of the silver star is the spot said to be the manger site itself. To the east, a little more than one yard, is the altar where it is believed the Wise Men brought their gold, frankincense, and myrrh to the Christ Child.

Through an underground passage at the western end of the grotto we went into the Roman Catholic Church, located to the north of the old Basilica. Here in the fourth century, according to tradition, Jerome translated the Bible into Latin.

We also saw the Greek Orthodox and the Armenian churches, constructed over the spot where the inn of Bethlehem is supposed to have stood.

Before leaving the main auditorium of the Church of the Nativity, through small openings in the floor we saw 18 inches below the floor the mosaics laid at the order of Constantine more than 1,600 years ago. We were amazed that Justinian had given orders in the sixth century to cover the beautiful mosaics.

Commercialism

While we visited a row of shops on the Plaza to buy souvenirs and mother-of-pearl handiwork, shopkeepers who did not receive our patronage showed their dislike in angry glances. These men almost strong-armed some of us to see their wares and take advantage of competitive bargaining. The 14-minute shopping tour lengthened to a 30-minute buying fiasco. After experiencing almost frighteningly high-pressure salesmanship in Bethlehem, we relaxed on the return trip to Jerusalem.

We had seen Bethlehem, a nominally Christian village of 10,000 except for approximately four dozen Moslem families. We had viewed the spot of the Savior's birth, the place of His manger bed, and the fields where the heavenly messenger published God's announcement of His Son's lowly birth. We had rubbed against the outright commercialism of the present day, which must have operated at fever-height even when Mary and Joseph arrived. Our hopes since 1916 were realized; yet we were sorely disappointed.

Modern Herods are still seeking to destroy Jesus. Many, like the innkeeper, still refuse Him abode. But of this we are sure: we saw the town of His birth. We are convinced that He was born to die in not-too-far-distant Jerusalem for the sins of all the world. For this, O God Almighty, give Thy children the simple faith of the shepherds and the gift-bringing love of the Wise Men!

In the Church of the Nativity a silver star has the inscription: "Here the Virgin Mary gave birth to Jesus Christ"

View from Bethlehem, the city of David, which today is a nominally Christian town of about 10,000 population

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A PASTOR WRITES TO PARISHIONERS

Dear Member in Christ:

Another Christmas season dawns upon us.

Once more Santa strokes his beard. Carols blare forth from loudspeakers on Main Streets all over the country. Department stores brace themselves for the avalanche of customers.

Once more thoughtful and nostalgic people shake their heads and say, "Christmas is getting too commercial."

And then you pass a large sign on your way from the Big City. The sign reads:

"CHRISTMAS IS CHRIST'S BIRTHDAY"

"Of course, it is," you say. "We all know that." And then it's back to the tinsel, the final check on the Christmas shopping list, the final comparison of this year's Christmas card mailings with last year's, the gifts with the special wrappings and the secluded closet, and the furniture rearrangements for the Christmas tree.

Details! Details! So many preoccupations with Christmas details. You hum a song as you prepare for Christmas. "I'm Dreaming of a White Christmas" or "Jingle Bells" or "Santa Claus is Coming to Town."

"CHRISTMAS IS CHRIST'S BIRTHDAY"

It flashes across your mind again. Let's see — where did you hear that? Oh, yes! The sign! But this one sticks in your mind. Of all the signs of Christmas advertising this one keeps coming back. This sign wasn't plastered across a store window giving you a special bargain of two for 98 cents. In all the mass of Christmas gifts, this is one item that Sattlers and Woolworths cannot handle.

"CHRISTMAS IS CHRIST'S BIRTHDAY"

Whatever else Christmas may signify to people, it is always and pre-eminently the birthday of our Lord Jesus Christ. Christmas was the opening chord of God's "Reconciliation Concerto." A chorus of angels supplied the orchestral accompaniment: "Glory to God in the highest and on earth peace, good will to men." A tender aria was the cradle song of Mary as she sang to the little Prince of heaven. The theme of reconciliation first sounded among earth's discordant sounds in the Infant's cries. That Voice of Immanuel was to mellow and speak healing to men sick in body and soul. It was to breathe the *Andante Cantabile* of forgiveness on the cross. It was to break forth in loud crescendo: "My God, My God, why hast Thou forsaken Me?" And it was to sing to the ages the celestial song of hope: "In My Father's house are many mansions. I go to prepare a place for you."

Have you prepared a place for Him this Christmas? Amid our confused times, reserve "a quiet chamber" for Him — in your heart.

In the name of our Redeemer, I wish you God's kind of Christmas.

OBERLIN, OHIO

Wayne Saffen

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THE *Eternal Spirit*

By ROGER L. SOMMER

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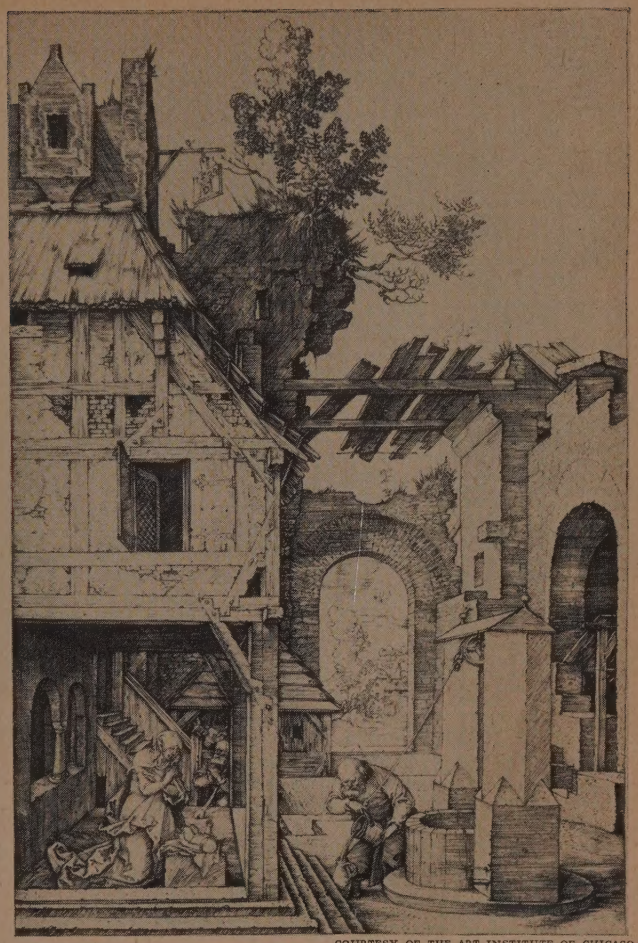
The celebration of Christmas differs widely as to place and age. There was Christmas at Valley Forge in 1777, amid the 11,000 tattered soldiers of General Washington's troops — footsore, bleeding, frostbitten, incredibly weary. There was the strange Christmas of the trenches in World War I, when the French and German troops fraternized between the lines and "had to be removed and replaced by other men." Or the Christmas of 1944, when Winston Churchill left a family party and flew to negotiate a truce in Greece's civil war. Or the Christmas of 1950 in Korea, when remnants of two Marine regiments were brought out from bloody Changjin, "the worst thing that ever happened to the Marines."

Even amid the most unfavorable conditions, Christmas defies extinction. In an age overloaded with the economics of materialism the case for a genuine Christmas remains strong.

It would be idle to argue that because of the great multitudes that observe Christmas today, there is a wider acceptance of the full meaning of the Christmas Gospel. Nevertheless, the most casual observer of Christmas is exposed to something more than frivolity and secularism. The concepts at the heart of Christmas may be rejected, but they rear up despite stubborn efforts to exclude them.

Herod did his heartless best to do away with the Infant. Thirty years later the priesthood of Jerusalem tried to silence the angels' song. Pagan Rome made frenzied attempts to smear out with human blood "the saying which was told concerning this Child." But an emperor embraced it. The dead petals of Greek and Roman civilization fertilized the branch out of Jesse's roots. When the reality of Christmas appeared sunk in a morass of worldly vanity, represented by ecclesiastical lust, intrigue, and crime, it was loosed by the reformers to an ever-widening sphere of effectiveness. Even the upset of monarchy and the founding of the new national



COURTESY OF THE ART INSTITUTE OF CHICAGO

"The Nativity," engraving, Albrecht Duerer

state after the French revolution gained greater laurels for Christmas. The intellectualism of the early twentieth century with a microscopic scholarship did not replace the festival. Its tenacity is the more resplendent for the bitter force that Communism uses against it.

There is not a single man or woman in America today who does not think differently because Jesus was born. Many who have turned from opposition or indifference to a deep conviction that He is true and that His claims as our Savior are valid, truly believe that Jesus came down from heaven to overcome our sins. The faithful have found peace with Him.

Others may not be so direct in expressing their Christmas spirit, yet they admit with Simeon that many "serve Him without fear, in holiness and righteousness before Him, all the days of their lives." Almost all observers, whatever their beliefs, will have to confess that again at Christmas, Isaiah's prophecy is fulfilled: "They joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil" (Is. 9:3).

Christmas in Luther's Home

MARTIN LUTHER'S CHRISTMAS JOY

By RICHARD R. CAEMMERER

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Christmas and Martin Luther fit together like hand and glove. He's a wonderful means of meeting the true spirit of Christmas.

For one thing, even at the distance of four hundred years we can feel the buoyancy of his joy in the Festival of the Child, the festival of children. Probably that's why people just couldn't imagine anyone besides him writing "Away in a Manger." Most likely he didn't, say the historians, for it seems to date from the late nineteenth century in Philadelphia. "If he didn't write it, he should have," say many pious folk. That isn't the worst reason in the world! Just the same, there are some wonderful hymns which we can be sure stem from his crackling quill and his strumming lute.

"From Heaven Above"

Take "From Heaven Above to Earth I Come." Originally Luther seems to have prepared it in 1534 for the Christmas festival in his own household, when his little Hans was eight and Lenchen five. The next year it was published for use in the church as a tiny pageant. A family friend and retainer, dressed like an angel, appeared in the room and declaimed seven stanzas. Then the family or the congregation with its children responded in the final eight stanzas. The mode of expression is humble and concrete. But the thoughts are heavenly in their sweep and personal in their thrust.

Other Luther Christmas Hymns

As early as 1523 Luther published a Christmas hymn, "All Praise to Thee, Eternal God." The first stanza had been sung for centuries in German in the German churches, and now Luther wrote six more stanzas, of which the *Lutheran Hymnal* renders four in its No. 80. "From Heaven Above" is No. 85 in the *Lutheran Hymnal.* Other Christmas hymns of Luther in this hymnal are No. 95, "Savior of the Nations, Come" (from the Latin of St. Ambrose of the fourth century); "To Shepherds as They Watched by Night," No. 103, an abbreviation of No. 85 and first published 1543; and "Now Praise We Christ, the Holy One," No. 104, a reworking of a Latin hymn from the fifth century by Luther in 1524. Of all of these hymns, Luther himself may have written the tune for "From Heaven Above."

Christ the Center

Behind the simple tunes and rhymes of Luther's Christmas hymns lie *the* great thoughts of Christmas. It is the Son of God who is born here in the manger, He whom the circuit of the universe cannot enclose (80:2), the eternal Light of Light (80:4), "This is the Christ, our God and Lord" (85:3), "Ah, Lord, who hast created all" (85:9), "From the Father forth He came, and returneth to the same" (95:4).

But He was God incarnate in the flesh not just for pose or symbol. For Luther it meant much that the Savior was born of a virgin. He found this all of a piece with the fact that the Babe was small and lowly (80:2; 85:2); yet His mother was chosen of God to bring forth the Savior (104:3). The original Latin and German speak even more straightforwardly than the English. Behind all of this is a tremendous purpose (well put in the translation of 103:3, 4):

Oh, then rejoice that through His Son
God is with sinners now at one;
Made like yourselves of flesh and blood,
Your brother is th' eternal God.

What harm can sin and death then do?
The true God now abides with you.
Let hell and Satan rage and chafe,
Christ is your Brother — ye are safe.

For here — that is the true joy of Christmas — we see the Redeemer sent of God, Him through whom God plans to bring us back to Himself.

Not by human flesh and blood,
By the Spirit of our God,
Was the Word of God made flesh —
Woman's Offspring, pure and fresh.
(95:2)

Like unto the Father, Thou
Conquer in the poor flesh now,
That Thy Godhead, e'er the same,
Keep our sickly flesh from shame.
(95:5, alt.)

The Glory of Christmas

It is here that we find the glory of Christmas, the joy in the heavens and the tug at the heart — in this that the Son of God comes as a Baby in order to give us light and peace:

The Father's Son, to God most dear,
Becomes a Guest in our world drear,
And leads us from this vale of tears
To make us His own heav'nly heirs.
Kyrieleis.

The Light eternal enters here
To be a shining Light so clear,
To shine into the darkest night
And make us children of the Light.
Kyrieleis. (80:3, 4, alt.)

But let nobody say that Luther viewed all of this only as a spectator. This was for him the stuff of which faith is made:

Brightly doth Thy manger shine,
Glorious is its light divine,
Let not sin o'ercloud this light;
Ever be our faith thus bright. (95:6)

His most personal and melting accents are reserved for the stanza which has become the good-night prayer of many millions:

Ah, dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.
(85:13)

For Luther not just the dependence in faith, but the joy of praise was an intensely personal thing. So, as he leads his worshipers to ponder the Christmas Gospel and God's act of love in Christ, he sings:

All this for us Thy love hath done;
By this to Thee our love is won;
For this our joyful songs we raise
And shout our thanks in ceaseless praise
Hallelujah! (80:5)

Thus Christmas gets a year-round quality, and its faith reaches over into the next world:

Not one He will or can forsake
Who Him his confidence doth make.
Let all his wiles the Tempter try,
You may his utmost powers defy.

Ye shall and must at last prevail;
God's own ye are, ye cannot fail.
To God forever sing your praise
With joy and patience all your days.

The Innkeeper Explains

By MARTIN J. ROSCHKE
St. Louis, Mo.

"There was no room for them in the inn"

"Can't take you in. As you can see,
My inn's as crowded as can be.
If you had made your reservation,
I could provide accommodation.
Nor did you note, it seems to me,
That sign which says, 'No vacancy.'

I've never seen it so before;
'There's always room for just one more'
Is mostly true, but not tonight.
If there were other inns, I might
Assist you in your desperate plight.
The nearest ones, and that's a pity,
Are far off in the Holy City.

In normal times, with business ailing,
I'm always on the verge of failing,
But lately there has been a trend
That's taxed my hostelry no end.
It's overstuffed up to the crown
With traveling folk from out of town.
Were I to give you space, there'd be
No room left for my wife and me.

Night after night my fitful slumber
Has been disturbed times without number
By everybody and his brother,
All saying they don't like to bother
And that they'd be satisfied
With any room I could provide.

I can assure you it's a pain
Over and over to explain,
As even now I'm telling you,
That there is nothing I can do
To remedy the situation.
Blame Caesar and his proclamation;
'Twas he who had the royal notion
That started all of this commotion
That made our land a checkerboard
Of wandering Jews. He gave the word.
And now some transient Galileans
(Who don't rate high with us Judeans)
Are on the move, and most of them
Are coming here to Bethlehem.

Though some lay claim to royal blood
Of David's line and Jesse's rod,
I tell them that no rank or station
Can swerve me from my obligation
To serve the public, sage or fool.

'First come, first served' has been my rule
For all the business at the khan;
So goes the rule for everyone
Who in his travel preparations
Neglects to ask for reservations.
No friendship pleas or special pull
Can get a room when the khan is full.

But I'm not blind to dire need,
As yours is. It would be, indeed,
Most heartless if I failed to be
Touched with sincerest sympathy
For one whose very urgent plight
May reach its climax yet this night.

Not far from here I have a cave
Which, if it suits you, you may have.
I keep my sheep and cattle there;
By luck there's one stall left to spare.
I'll tell my boy to light the way
And fill the crib with fresh, clean hay.
May you rest well — what rest there'll be;
If you need help, just call on me.

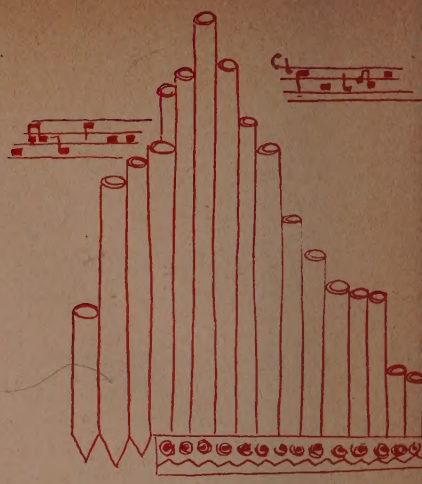
When you retire, don't snuff the light;
The torch will last throughout the night.
Just leave it burning lest my sheep
Miss something while they are asleep.
Meanwhile I'll go to count my gains,
And then to sleep for what remains
Of this brief spell of rest for me.

No more exceptions, no more rule,
For now this place is really full.
There's not a space for yet another;
I couldn't welcome my own mother.
Not Herod — even he won't be
Admitted if his servant rings,
Not Caesar — not the King of Kings!"

What about Church Music?

By WALTER A. HANSEN

Professor of Classical Languages, Concordia College, Fort Wayne, Ind.



The Church of Jesus Christ does not exist for the purpose of cultivating and developing art. Its concern is the saving of souls.

Importance

Nevertheless, art, particularly music, has always played an important role in the Church. Music is a gift of God — a gift for which we are grateful, a gift which the Church has every right to cherish and foster.

Music can be a servant of God's Law and a servant of God's Gospel.

We use music to beautify our services. But we must be on our guard against regarding beautification as its primary function.

We agree with Martin Luther, who said that when we go to church, God Himself speaks to us through His Word, and we, in turn, speak to Him through prayer and singing.

What kind of singing? What kind of music?

The character of music — even church music properly used — is dependent, to a large extent, on the times and the surroundings in which that music comes into being and into vogue.

Luther set great store by congregational singing. We follow his example.

Hymn Tunes

Our good and gracious Lord has seen to it that we have hundreds of fine hymn tunes. Many of them have come down to us from the distant past; many are of relatively recent origin.

No one has the right to declare that the times in which we are now living are in no way at all conducive to the writing of good church music. Composers of great and abiding tunes have always been few in number.

When Luther strove to find music suitable for use in the Church, he did not hesitate to take folk tunes. The mighty Reformer knew much about the power of music. He knew that in association with the proper words it could, and would, do an important service.

Luther never believed, and he never declared, that music itself can be a means of grace. God's Word, he asserted, is all-important. Yet Luther was sure that God can, and does, use music to serve His Word. So are we.

Preferences

What about that unpredictable and, in many respects, indefinable something we have come to call taste?

You have a preference — often a strong preference — for this or that kind of church music. So do I.

Shall one say that in Old Testament times those who served the Lord with music had no individual preferences? Shall we believe that in days of yore there were no arguments — no heated discussions — about this or that tune or this or that musical device? Are we to assume that in the early decades of the New Testament era there were no positive manifestations of taste in the matter of music?

Must we take for granted that in Luther's days every preacher, every teacher, and every parishioner liked every tune composed or adapted for use in the Church?

Liberty, Not License

Since the days of Luther, the Church named for him has permitted much liberty and latitude in the choice of music. Unfortunately, however, one cannot say that it has never winked at what may be called license.

The mere fact that a composition happens to have come from the pen of a Bach does not, in itself, guarantee its suitability as church music. Bach wrote many "unchurchly" works. Nor should excerpts from the world's great overtures, symphonies, chamber music, or operas be used as part of a church service — even though some say that such music beautifies.

Church music dare not disregard those who have varying tastes — tastes determined either by different backgrounds or, for all that, by the same background. Furthermore, it should not slight those who, for one reason or another, have no musical background at all. It should serve even those individuals who happen to be tone-deaf.

The Chorale

Many well-equipped students of the tonal art are sure that the Lutheran chorale, of which we have numerous good examples in our *Lutheran Hymnal,* represents the highest type of church music — the highest type to this day. But this is largely a matter of taste, and taste is determined, to a great extent, by background.

Must your taste or my taste impel you and me to conclude that the Lord of the Church cannot, and will not, give us music far better, and far more efficacious in accomplishing His purposes, than the Lutheran chorale?

Gospel Hymns

Many good Christians have no liking for the Lutheran chorale. This music, they say, strikes no responsive chords in their breasts. However, Gospel hymns, they declare, appeal to them with irresistible and unmistakable forcefulness. Shall one look down upon those who have such likes?

The Lord of the Church lets music of various kinds and types be used in His service. The character of church music and its particular appeal are dependent largely on the times and the surroundings in which that music comes into being and is put to use.

Gregorian Chant

Gregorian Chant has a quality completely and uniquely its own. It, too, is a gift of God. But God demands that we use His gifts properly. If Gregorian Chant or any kind of music is employed in an attempt to break down the Biblical teaching that every Christian is a priest in the sight of God, it can do much harm.

Purpose of Choirs

What about choirs? Their purpose is prayer, praise, and worship. Naturally, their singing should lend beauty and dignity to a service. But beautification, praiseworthy though it is in many instances, is not the primary purpose of church music. Neither should the musical part of a service be assigned completely to the choir; for, as Archibald T. Davison of Harvard University points out in *Church Music: Illusion and Reality,* "Luther's theory of church music could not embrace the acceptance of the choir as the sole musical ministry, for prayer and praise were not to be vicarious."

Church music of the proper kind merits the best we can give it. Nothing can be too good for the service of the Lord. But we must bear in mind at all times that Christ did not found His Church for the purpose of fostering, developing, and exploiting the tonal art at the expense of the one thing needful.

And Jesus Said

And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd. — John 10:16.

Why does the Bible speak frequently of sheep and shepherds? It is a people's book. Everybody in Palestine knew about the ways and peculiarities of sheep, because wherever a person went, he could see sheep being led to springs or grazing quietly on the hillsides.

Jesus calls Himself the Good Shepherd because He lovingly takes care of His own, protects them, and even lays down His life for them. Can any term better depict the tender relationship existing between our Lord and those who believe on Him?

In the quotation before us He lets His eyes travel far beyond the scene about Him, to distant countries and to times that stretch far into the future. What does He behold? Sheep which His love has selected as His own, which were not yet in His fold, but which in due time He would lead to become members of His flock.

In this beautiful season of the church year we are reminded that just as Jesus came visibly in the days of Caesar Augustus, so He comes now invisibly in the means of grace, the Word and the Sacraments, to do His blessed work, to approach those who are still far away from His fold and to lead them into the circle where He functions as the Good Shepherd, supplying everybody with food from heaven and a well of water springing into eternal life.

In speaking of those who are not yet in the fold, does Jesus think of people in Africa, in China, in India? Most assuredly. His loving gaze falls on lands unknown to those about Him, for instance, America. What was so amazing to His disciples who were accustomed to think of salvation as being a blessing enjoyed by only one people, the Children of Israel, was that from far distant foreign countries sheep would be gathered to join their own group and that there would be "one fold and one Shepherd." Much instruction was required before they realized what is meant by the Holy Christian Church, the communion of saints, which is the one fold of which Jesus speaks, and which is as wide as the world and embraces people of every tongue and color. Is it not a sublime reality, too beautiful for words, this one fold, where all are bound together by one faith and one holy emotion, Christian love, and all listen to one voice, that of the divine Shepherd?

WILLIAM F. ARNDT

The Creed

"And in Jesus CHRIST"

An electric sign in Brooklyn blazons the truth for Jew and Gentile to read: "JESUS IS THE MESSIAH."

If we should substitute the Greek word for the Hebrew, the sign would read: "Jesus is the CHRIST."

The ancient Synagogue referred to 456 passages of the Old Testament as Messianic. Not only were certain words of the Prophets regarded as Messianic in import, but even events, which goes to show how intense was the longing of Israel for the God-sent "Anointed Comforter."

The Prophets, in describing Him, sometimes borrowed their word pictures from botany, calling Him the Rose of Sharon, the Lily of the valleys, a Root of Jesse, the Branch of the Lord; at other times they borrowed their language from jurisprudence, calling Him Lawgiver, the Judge of Israel; or from architecture: the Head Stone of the corner. Job named Him Redeemer; Daniel, the Prince.

Isaiah had a series of names for Him: Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. More: The Arm of the Lord, the Holy One of Israel, the Virgin-born, whose name shall be called Immanuel. As if he were the fifth Evangelist and a witness beneath the Cross of Christ, Isaiah described Him as a Man of sorrows and acquainted with grief.

Other Prophets added their inspired designations: The Desire of all nations, the Messenger of the Covenant, the Lord our Righteousness, the Sun of Righteousness with healing in His wings; a Prophet like unto Moses; a Priest forever; a King, just and having salvation.

What with all the prophecies at hand, no wonder the ancient Synagogue was excited. In relation to Israel's history, the Servant of the Lord was to be a King; in relation to Israel's ritual ordinances, He was to be a Priest; in relation to the proclamation of God's will, He was to be a Prophet.

Now, the strange part is that when God's clock struck twelve and the Messiah appeared in the Person of Jesus of Nazareth, they who were waiting for Him were, for the most part, the very ones who missed Him. This is one of the most baffling mysteries in the history of the human race.

The Synagogue is still waiting. Vainly so! "This Jesus, whom I preach unto you, is Christ." So said Paul to the Synagogue of his day. So say the Scriptures. JESUS is the Messiah. — Let the sign in Brooklyn stand!

St. Mark's, Detroit

ERWIN KURTH

YOUR SYNOD

Please note the following correction in resolutions quoted in this column in the November 10 issue:

One resolution omitted the words "for purposes of study." It should read:

"WHEREAS, Part II of the *Common Confession* is intended as a supplement to Part I; therefore be it

"Resolved, That for purposes of study Parts I and II of the *Common Confession* hereafter be treated as one document, with the understanding that Part II has not yet been adopted." (*Proceedings,* 1953, page 528, resolution 7.)

The other resolution, because of a lack of space at the time, did not quote the resolution adopted in full. Omissions were not indicated. This should have been done. To avoid any misunderstanding, we now quote the resolution in full:

"WHEREAS, Part II of the *Common Confession* supplements and expands Part I; and

"WHEREAS, Future study of Part II of the *Common Confession* may clarify possible misunderstandings encountered in Part I; therefore be it

"Resolved, That this convention take no action on overtures pertaining to Part I of the *Common Confession;* and be it further

"Resolved, That we urge all pastors, teachers, and laymen to study privately, in conferences, and in adult Bible classes *the Scriptures* as referred to in the *Common Confession* in its present form, asking the Holy Ghost for our Savior's sake to enlighten us on these teachings through His gracious Word, encouraging the membership to report their Scriptural findings to our Synod's Unity Committee in sufficient time to have them included in their written report to the next convention." (*Proceedings,* 1953, page 532f., resolution 8.)

Synod desires to exercise every care and precaution in matters of doctrine. Hence it urges that there be study of the *Common Confession,* especially the Bible texts quoted in the document. A doctrinal confession must be in accord with God's Word. Let us proceed cautiously. Let us study the *Common Confession* thoroughly. "For purposes of study" let us treat Parts I and II as one document, remembering that Part II has as yet not been adopted. A good index has been provided which will aid you in your study. It will be well to note also that part of the resolution which encourages the membership to report their Scriptural findings to our Synod's Unity Committee.

May God graciously bless the study of the *Common Confession!*

J. W. BEHNKEN

The Christmas Saint

FOR ST. STEPHEN'S DAY, DECEMBER 26

By CARL ALBERT GIESELER
Professor of Religion
Valparaiso University

Do you know someone whose birthday is the day after Christmas, or the day before, or even on Christmas Day? A birthday near Christmas is easily overlooked, and a person having a birthday at this time is likely to feel slighted.

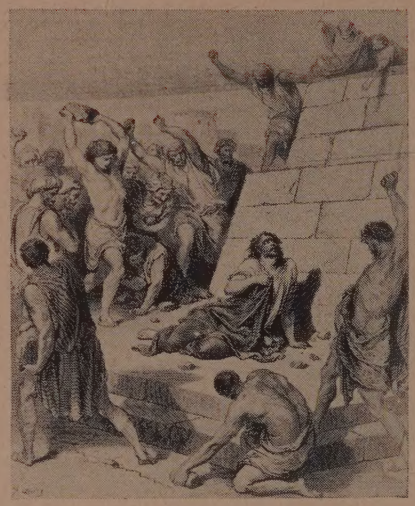
If you look at the almanac in your *Lutheran Annual* or at your liturgical wall calendar, you will note on the day after Christmas the name "St. Stephen." The date seems unfortunate for the saint. At this season of the year we are so filled with Christmas joy and so much occupied with celebrating the festival of our Lord's Nativity that there is little time to observe a saint's day, especially if, as in former years, there are services on two or even three successive Christmas days. And yet we know that St. Stephen's Day was given some recognition in the Lutheran Church. In Luther's writings we find several sermons for this day, preached possibly in one of the secondary services during the Christmas holidays.

Purpose of Saints' Days

We know, of course, that these dates are arbitrary. No one knows when St. Stephen was born. Even the birth date of our Lord is unknown. Still we continue to use the traditional dates for church festivals and saints' days to emphasize a great event or a great life in the history of the Church, that we might be edified thereby. And so year after year our calendars tell us: "December 26, St. Stephen's Day." If at this time we remind ourselves of this heroic martyr, we are following the teachings of our Augsburg Confession: "that the memory of the saints may be set before us, that we may follow their faith and good works."

Appointment of Stephen

Who was St. Stephen? You may learn all about him in the sixth and seventh chapters of the Acts of the Apostles. When the mother church in Jerusalem was in its formative period, the Apostles took care of all the details of the work connected with the congregation. But it was impossible for them to do justice to the increasing duties. There was dissatisfaction in the welfare and charities department of the Church. Some Christians murmured "because their widows were neglected in the daily ministrations." The twelve Apostles called the multitude together and said to them: "It is not reason that we should leave the Word of God and serve tables." Just as Moses' father-in-law advised him to appoint assistants in judging the people, so the Apostles asked the congregation to elect "seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" of supervising Christian charity among the poor in the congregation. The first and foremost of the seven chosen was Stephen, "a man full of faith and the Holy Ghost."



"The Stoning of Stephen," Gustave Dore

We may learn from this that it is the part of wisdom if congregations elect church officers to assist their pastors by relieving them of many duties connected with the financial, material, and charitable phases of church work. Even members who do not hold offices can assist the pastor in missionary and youth work, in church publicity, printing of the Sunday bulletin, and in many other ways.

Stephen, a Layman

Luther emphasizes in a sermon on St. Stephen's Day that Stephen was a layman. But "when he went into the market place and among the people, he would cause a commotion with his signs and miracles, and would dispute with the elders of the Jews." And St. Luke tells us that these "were not able to resist the wisdom and the spirit by which he spake."

His Defense and Death

Now Stephen's enemies "stirred up the people" and "set up false witnesses," who said: "This man ceaseth not to speak blasphemous words against this holy place and the Law." "We have heard him speak blasphemous words against Moses and against God." Stephen was brought before the council of the Jews, "where they saw his face as it had been the face of an angel." In response to the high priest's question "Are these things so?" Stephen answered in a long defense, in which he rehearsed much of the Old Testament history of God's chosen people. He transformed his apology into a bold accusation. He showed that not he but his accusers were the ones who had spoken against God and Moses, the holy place (the Temple) and the Law. When Stephen added: "Behold, I see the heavens opened and the Son of Man standing on the right hand of God," they ran upon him with one accord, and cast him out of the city and stoned him, while Stephen, calling upon God, said: "Lord Jesus, receive my spirit!" Stephen kneeled down and cried with a loud voice: "Lord, lay not this sin to their charge!" When he had said this, he fell asleep.

First Christian Martyr

Thus ended the beautiful life of the "proto-martyr," the first of the Christians to seal his faith with his death. The same Jews who had said to Pilate, "It is not lawful for us to put any man to death," here resort to mob violence. St. Stephen was the victim of a lynching. But at the return of his memorial day in the year of our Lord 1953 we honor him for his steadfast faith, for his ardent and energetic work in the first Christian church, and for his enthusiastic devotion to his Lord. Luther says that Stephen has given us an example of faith and love. "For where faith is right, the act will follow; and the greater the faith, the greater the act. He that is not active, is not believing, and may not boast of having faith." And he adds that this story also contains comfort and admonition. Let us ask ourselves whether we would be willing to die for our faith; whether we would be steadfast without wavering in the face of torture and death for Christ's sake; whether, when we die either a natural or violent death, it will be said of us: "He fell asleep — asleep in Jesus."

"The Seed of the Church"

St. Luke records that the witnesses who stoned Stephen "laid down their clothes at a young man's feet whose name was Saul. And Saul was consenting unto his death." We wonder what thoughts and emotions passed through the mind of the future St. Paul as the cruel stones crushed the praying

(Continued on page 13)

"It's Later than You Think"

By PAUL G. STEPHAN

Pastor, Mount Calvary Church, St. Louis, Mo.

The expression "It's later than you think" has become quite popular. You've heard it, probably read it. But it is old. In the *Aeneid* of Vergil (70—19 B.C.) we find these words: "Tell your tale before midnight; it is later than you think!"

People will speak these words glibly, but seldom, if at all, take the message to heart or do anything about it. Not only is it later than many think in humanity's history, in the individual's life, but also in God's kingdom.

It is later than you think, Mr. and Mrs. Christian, and so if you have work to do for God — and you do! — you had better be about it, or in Vergil's phrase, "Tell your tale before midnight."

The Eleventh Hour

It seems to me that we are living in the eleventh hour of the world; the hands on the face of time are moving, perhaps slowly, but nevertheless definitely toward the midnight hour. The Bible says: "The end of all things is at hand!" (1 Peter 4:7.)

The Christmas Story

We have a tale to tell — not just a fairy tale, but a life-giving story, a narrative more fascinating, gripping, and penetrating than any adventure story ever written by man. The story we have to tell was penned by the finger of God — and He wants it told! It is the life story of His Son, that simple, but exciting narrative of the Son of Man who came as a little child in a crude but consecrated cradle centuries ago to bless humanity, and who comes to bring renewed joy and happiness as each happy Christmas dawns.

The World Before Christ's Coming

Think what the world knew about God before Christ came! And what would we know about God today if there had never been a Christmas? One idea pictured God dwelling at ease on the cloudy tops of mountain peaks, leading a life of enjoyment and watching the struggles and sorrows of earth as one might watch a swarm of tiny insects. Another idea of God was that of a cruel, hard tyrant, eager to crush man with the thunderbolts and the earthquakes of His wrath, one who might be bribed with cruel sacrifices and approached only through the blood of innocent victims; a god represented in a thousand different forms of idols, yet with always the same idea — that of a cruel, bloodthirsty monster. There was no attempt to love God. He was feared, hated perhaps, but never loved.

God Is Love

Then came Christmas morning, the angels' chorus: "Peace on earth, good will to men," and the manger cradle, and the world got a new idea of God. It learned that God is Love. Men saw Him come as a little child, loving, and asking for our love. The birth of Jesus taught men that God is not a tyrant, or taskmaster, or destroyer, but a Friend, a Brother, one of us, dwelling among us, helping us, suffering with us and for us, laying down His life for us. Men got to think of God not as hidden away in some unapproachable realm, beyond the mountains or the clouds, but Immanuel, God with us, united with us, the God-Man, God garbed in our human flesh and blood, in the midst of our home life, our work, ever close to us and listening to our every cry. When Jesus came, men learned that God is our Father, pitying His children, opening the door of pardon to the prodigal, carrying home the wandering sheep, hating sin, yet loving the sinner. Men had the privilege of seeing this Wonder Child grow up among them, working in the home and the workshop, blessing the little children, comforting the mourners, feeding the hungry, cleansing the lepers, healing the sick, giving sight to the blind, and to the penitent pardon. They saw Him walk to Calvary burdened with the sin and guilt of all human beings, there to pay the price demanded by the justice of God that man might be spared the pangs of eternal perdition. This is the story of that Christmas Child. And that is the story God wants us to tell.

A. DEVANEY, INC.

"Tell your tale before midnight"

Time to Tell

But straying, misinformed, misguided souls will never hear this unless we who know His story begin to "tell the tale" and tell it before the midnight hour strikes and time for such personal testimony will be no more.

Too many people never "tell the tale" because they are too much absorbed with the paltry pettiness of their own puny existence. Others, steeped in spiritual inertia, never rise from this lethargy. The tale is never told as far as they are concerned, and they move on past the midnight hour of their lives, when their lips, sealed in silence, will never again be able to speak here. Still others become satisfied with the salvation of their own soul and consciously or unconsciously let others worry about themselves.

How much better it would be, how much more progress would be made in God's kingdom, how many more souls would be won, if all of us posted these words: "It's Later than You Think," in some conspicuous place, say, on the dresser mirror, so that, before we start each day, we may be surcharged with the Holy Spirit's fire to do the important work that Christ has charged us to do when He said: "Ye shall be witnesses unto Me!" (Acts 1:8.) And at evening, before we ask God's grace and forgiveness, it might be well, when we see this reminder, to ask ourselves what we have done that day to carry out this Great Commission.

How much better it would be if, instead of depleting human energy, wasting time, and making apparently unnecessary expenditures, we would spend that money for missionary endeavors, or to resolve, God helping us, to use that time and manpower to canvass cities, towns, hamlets, rural areas, neighborhoods, to engage in spiritual revivals among those who claim to be Christians and others who are still without Him.

Our Purpose in Life

God has put you and me here for a purpose. And He wants us to fulfill that purpose whether the time allotted to us is long or short. If all of us remembered "It's later than you think," perhaps each day would find us up and active, alive and alert, writing and telling the history of the greatest life that ever lived — Jesus Christ. Perhaps, like the shepherds, we would make "known abroad the saying which was told them concerning" the Child.

"It's later than you think," Friend: "Tell your tale before midnight!"

Senior College Site

By MARTIN J. NEEB

Executive Secretary, Board for Higher Education

Exactly five months after the Houston Convention's decision to locate the new Senior College in Fort Wayne, Ind., the long search for a suitable site came to an end on November 18, when Synod's boards took an option on the 177-acre Howard Kramer property, which is located on Highway 427, 1½ miles north of Fort Wayne's new Memorial Coliseum and about one-half mile north of the recently extended city limits. Legal details to conclude its purchase are now being completed by Synod's attorneys. Topographical surveys and other preliminaries looking toward an early use of this site are already in progress; however, because some of the property is included in an estate, actual transfer of title is not expected until about June 1, 1954.

Reference to the accompanying map will indicate that the large tract which will serve as the campus of Concordia Senior College is near Northcrest Subdivision, which is scheduled for immediate development and which will include a large shopping center located on Fort Wayne's Circumurban Way (highway loop around the city, connecting numerous radial highways).

As indicated on the line drawing, a large motel project is already under construction in this section, and plans for a 200-room hotel are in the early stages. Numerous smaller residential groups are in the general area which is the most rapidly developing property near the city, because it is within 15 to 20 minutes' driving distance from downtown Fort Wayne.

The site extends from Highway 427 eastward to the St. Joseph River, a clean stream from which the city secures its water supply. Riverview Park, which includes municipal swimming facilities, and another large park area along the river front are located south of the Circumurban Way in the vicinity of the Coliseum. Holy Cross Lutheran Church and School (C. E. Aulick, pastor) are in the same area, less than five minutes' drive from the new campus site.

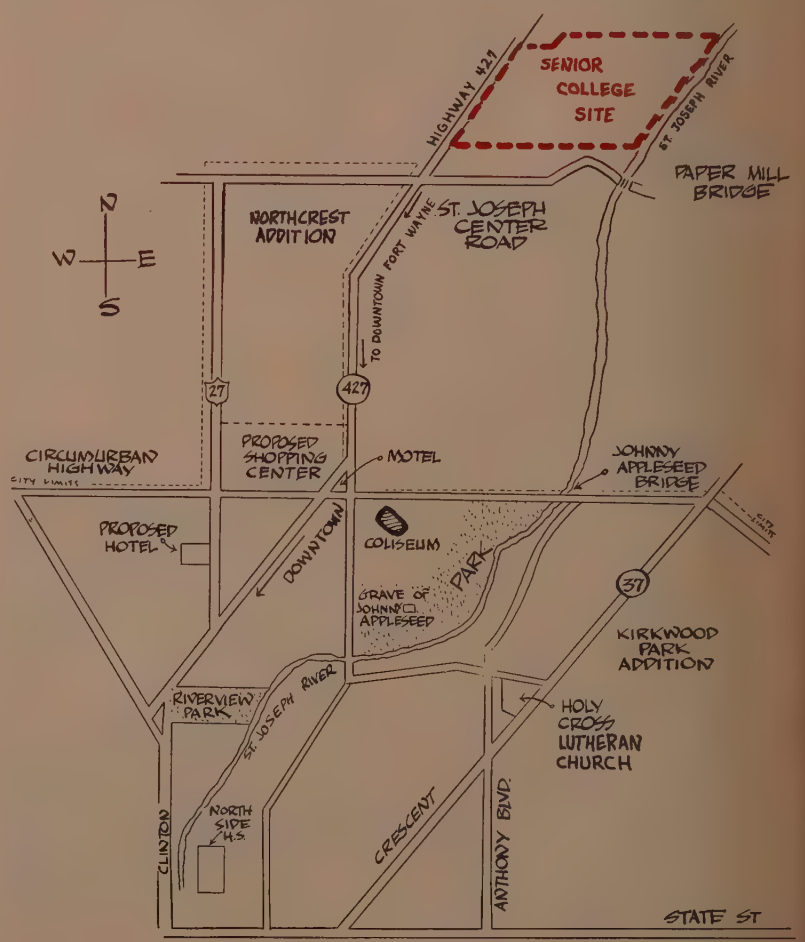
Site Secured at Low Cost

Cost of the large tract will be $100,000, or approximately only 2 per cent of the capital improvements which Synod intends to place on the site immediately. As later additions become necessary, even this low ratio of site cost to original capital investments will shrink further.

Sites to the south of the Kramer property ($565 per acre) were offered to Synod at prices ranging from $1,000 an acre to as high as $2,700. Although these did not seem ideal to Synod's boards, they appeared to be the best available during the five-month search until, through a chain of most unusual circumstances, the unsearchable providence of God led the committees to this nicely wooded, gently rolling tract, which was placed under option within 24 hours after it was first inspected.

Two Boards Involved

The primary responsibility for the selection of the site was vested in the Board for Higher Education by the 1950 convention; however, Synod properly required the concurrence of the Board of Directors in the financial and legal aspects of the transaction. To achieve any economy of effort and time the Board of Directors' subcommittee (Dr. O. R. Harms of Houston; Dr. E. J. Gallmeyer of Fort Wayne; Dr. M. F. Kretzmann of Kendallville, Ind.) worked simultaneously with the site selection committee of the Board for Higher Education (Edgar Buenger, member of the architectural firm of Ellerbe and Company, and now serving as architectural consultant to the famed Mayo Foundation, Rochester, Minn.; Martin Strieter, chairman of the Board of Rock Island Bank and Trust Company, Rock Island, Ill.; Walter Gast, professor and administrational staff member in the School of Commerce and Industry at St. Louis University). Synod profited immensely



Map of area and Senior College site, Fort Wayne, Ind.

from the professional competence these men willingly brought and dedicated to the task of site selection during the many two- and three-day sessions of study, inspection, and appraisal.

These committees realized from the beginning that local and professional consultation would be required to carry out properly their difficult assignment. In this connection, President H. G. Bredemeier, of the present Fort Wayne Concordia College, gave immense portions of his time to the endless number of personal interviews involved in securing options and, particularly, in contacts with the proper city authorities. He was ably assisted by his board chairman, Dr. Paul Dannenfeldt.

Professional Site Consultants Employed

To provide professional guidance, the Board for Higher Education engaged the David Geer Associates of Bloomfield Hills, Mich., site and city planners with an excellent record of successful projects. After receiving instructions on basic criteria (no fewer than 100 acres; no more than 5 miles from the Court House; within reasonable proximity to water, light, and sewer facilities; access to transportation arteries leading directly to church and school facilities, to the city, and to regional highways; rolling, partially wooded land preferred; cost not in excess of $200,000), the professional consultant prepared the usual aerial and engineering surveys on a total of 22 sites. All of these possibilities were carefully studied in joint consultations which, at times, included the architect; the City Council of Fort Wayne; the mayor, Harry Baals; and other municipal officials, all of whom offered every courtesy to our representatives.

Consultations between the architect and the Board for Higher Education's committee on plant requirements have been in progress since late summer, but no actual site-planning could be undertaken until the exact campus location could be determined and topographical surveys made available. Effort is now directed to get to the plans-and-specifications stage by next summer, so that construction may still begin during 1954.

Charter and Board of Control

Application to the State of Indiana for a charter for Concordia Senior College is in preparation, but cannot legally be presented for action until the first Board of Control is named. In accordance with the synodical requirements, the Board for Higher Education will appoint this board, with the "concurrence of the *Praesidium* of Synod, the Board of Directors of Synod, and the President of the synodical District in which the school is located." It is planned to make this board representative of a wider area in Synod by including members of the neighboring Districts (Michigan and Northern Illinois), since the school is to serve every part of Synod by providing for the transition of ministerial students from Synod's ten junior colleges to the theological seminary in St. Louis.

As soon as a Board of Control becomes operative, a president will be called for the college, so that he may participate in all the preliminary planning and begin the difficult and lengthy task of assembling the necessary teaching, administrative, and service staffs.

Extensive studies on curriculum for the new college have been moving forward since September, 1953, when the Board for Higher Education appointed a Curriculum Commission, headed by Dr. Arthur Repp, Academic Dean at the St. Louis Seminary. Other members of the commission are Mr. Gast of the Board for Higher Education; College Presidents Walter Baepler, W. A. Poehler, and W. F. Wolbrecht; and Professors Richard Caemmerer and Lawrence Bickel. Since the introduction of the new curriculum will automatically involve major adjustments in program at the St. Louis Seminary and also at the preparatory schools, the faculties of all institutions are being invited to participate in the necessary studies. The commission plans to make final reports to the Board for Higher Education by early spring.

Eero Saarinen, Architect

Architect for the new college is 43-year-old, internationally famous Eero Saarinen, of whom the *New York Times' Magazine* said this April that he is "the most widely known and respected architect of his generation."

Eero Saarinen Architect

Before commissioning Mr. Saarinen, the Board for Higher Education carefully analyzed the architectural requirements of Synod's project and then appraised data covering approximately 20 firms which had submitted qualifying materials and proposals.

Of the five firms which were then accorded personal interviews (three of them nationally famous and two which are known throughout the Midwest for outstanding work in contemporary school design), Mr. Saarinen was chosen because it was apparent he represented outstanding architectural achievements which gave pre-eminent promise of a sustained interest in the spiritual ideals and the educational philosophies which are basic to the success of this new college. In addition, the majority of the buildings he has designed exhibit such honest functional solutions and structural clarity that the Board felt no doubt about his ability to design a complete campus which would aid the Church in achieving the unique purposes of Synod's new school.

Mr. Saarinen has won many awards in national architectural competitions, including the Smithsonian Gallery of Art Award in 1939; the William and Mary Art Center Award in 1941; a California Arts and Architecture Small House competition in 1944; and the Jefferson National Expansion Memorial project for St. Louis in 1948.

Saarinen's design for the stupendous $100,000,000 General Motors Technical Center, near Detroit, currently under construction, has received international praise. The *New York Times* referred to this architectural problem as "the most important post-war industrial assignment in America."

CHRISTMAS SAINT

(Continued from page 10)

Stephen to death. There are those who think that the steadfastness of Stephen and his great defense made a deep impression upon the young persecutor of the Christians. St. Augustine says: "If Stephen had not prayed, the Church had not had Paul." Sholem Asch, in his fictionized life of St. Paul, also makes much of this view. Young Saul may have told himself that Stephen received his just punishment. Did not the Law of Moses command: "He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him"? (Lev. 24:16.) And yet the words which Saul heard and the manner of dying which he witnessed outside Jerusalem's walls could not be erased from his memory. His intensified persecuting after that event may have been done to silence his conscience. It may have been a part of his attempt "to kick against the pricks" of that conscience. If "the blood of the martyrs is the seed of the Church," Stephen's blood was used by the Holy Ghost in the sprouting of the greatest witness to the only Savior of the world.

Let us pray the beautiful Collect for "Saint Stephen the Martyr's Day":

Grant, O Lord, that in all our sufferings here upon earth for the testimony of Thy truth we may steadfastly look up to heaven and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first martyr, St. Stephen, who prayed for his murderers to Thee, O blessed Jesus, who standest at the right hand of God to succor all those who suffer for Thee, our only Mediator and Advocate, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

For Peace

(Eph. 2:14)

O God
of Grace,

A wall of separation
Divides our generation,

Erected by ravaging greed,
Mortising a carnage of hate.

Pierce this barrier
With the crossbeam

Of Thy love and mercy,
Uniting our hearts and hands.

This day
We pray,

O Prince of Peace,
Make conflict cease!

ESTHER Z. SCHUESSLER

No Room

There was no room for Jesus,
Small Bethlehem's great Guest,
Whose way-worn mother sought in vain
Within its gates to rest.

The only place for Jesus
Was in a cattle stall.
Oh, what a welcome for the King
Who came to save us all!

There was no place for Jesus —
Not even in an inn —
Though many pilgrims on that night
A shelter found therein.

The only place for Jesus
Was on the manger hay.
Would He fare better if He came
To earth from heaven today?

MARIE C. TURK

On Earth Peace

"And on earth peace," the angels sang
When Christ was born long years ago.
Our world today is full of strife
And greed and hatred, pain and woe;
On ev'ry side we hear men ask:
"Where is the peace He should bestow?"

The world in which the Christ was born
Was just as evil as our own,
With sickness, sorrow, want, and fear,
And cruel oppressors on the throne.
'Twas only one small group of men
To whom the peace of God was known.

If we would find this peace of heart,
We, like the shepherds, must believe
The angel's message and make haste
To find the Christ Child and receive
Him as our Savior and our King;
Then will our hearts no longer grieve.

As those Wise Men who came from far
To bring their gifts and to adore,
So we must bring our prayers and gold
To Him who knocks at our heart's door.
We, too, must show "good will to men,"
And bring them peace forevermore.

GERTRUDE E. WARTCHOW

A. DEVANEY, INC.

First Christmas

Rejoice

Rejoice, rejoice today with gladsome song,
Lo, a Child is born for you,
Christ the Savior, ever true.
Rejoice, rejoice! The joyful strain prolong.

Rejoice, rejoice, and praise God's love profound,
Who our race has honored thus,
That He comes to dwell with us.
Rejoice, rejoice, till heaven and earth resound.

Rejoice, rejoice, let shouts of gladness rise,
Jesus will your Savior be,
From all sins He'll make you free.
Rejoice, rejoice, with angels in the skies.

Rejoice, rejoice, with reverent heart now cling
To the promised One of God.
Spread His precious name abroad.
Rejoice, rejoice to own Him Savior King.

MARIE C. TURK

Joyous Christmastide

Let it be Christmas once again,
A festival of joy within my soul!
Then let my heart be Thy domain,
O Christ Child, in Thy full control!

Let it be Christmas once again
And send angelic songs to us below.
O Christ Child, on each street and lane
Let carolers Thy glory clearly show.

Let it be Christmas once again
For shuttered homes of doubt and tears;
O Christ Child, for their grief and pain
Give grace that conquers all their fears.

Let it be Christmas once again
Where reckless hands of sin have lost
The Gift of God with proud disdain,
Forgetting soon Thy bitter cost.

Let it be Christmas once again
In homes and churches far and wide!
Like shepherds, in our glad refrain
Proclaim a joyous Christmastide!

WALDEMAR B. STREUFERT

The Christmas Gift

"I want to serve the Lord
In lands across the sea."
At dinner, Christmas Day,
Thus spoke my son to me;
"I want to go away
To heathen lands afar,
To bring the Gospel Light
Where sin and darkness are."

Give up my only son?
And live long years alone,
Bereft of all the joys
We had together known?
I could not let him go,
No! It could never be!
Let others send their sons,
Mine must remain with me.

These thoughts were in my heart
When, from across the way
I heard the children sing:
"Christ in a manger lay."
Then suddenly I thought:
"God sent *His* Son to be
Despised, rejected, slain,
That mankind could be free."

In just a moment, then,
My selfish heart was won;
My answer soon was given:
"Yes, you may go, my son."

GERTRUDE E. WARTCHOW

Christmas

Comfort of our erring heart,
Holy Babe of David's line,
Royal Child and Priest divine,
Incarnate Word, Thy truth impart!
Savior of the fallen world,
Take us in Thy arms of love,
Make us fit for joys above.
All our sorrow then shall cease:
Shiloh, grant us now Thy peace!

WALDEMAR B. STREUFERT

Looking Back with God

(Gen. 32:9-12)

When now at last the book is closing,
My heart forgets the leaves of sorrow,
For in the Savior's love reposing,
Each Magdalene can greet tomorrow.

Above each sigh or bleakest ember,
Thy Word and Spirit o'er me hovered,
And Thou the failures I remember
And yesterdays of wrong hast covered.

Though loss and thorn have often met me,
Thy Cross is now my calm assurance;
O Christ, I shall not soon forget Thee,
Who night and day hast sent endurance.

O Lord, when scars of past are healing,
Preserve my faith, and leave me never!
The ages all Thy grace revealing —
My future lies with Thee forever!

WALDEMAR B. STREUFERT

GOD'S FRONTIERSMEN

In this country, the complaint is often made that there are no more frontiers to challenge the adventurous. In the Church, too, one hears voices which say that there are no more virgin fields for mission work in our land. Yet there is a great frontier left: the almost untouched field of dark-skinned people who, in our large cities, are moving into the very shadows of old, established churches. To many, this mission field is a dark, forbidding land, which they fear to enter. In fact, most of these churches have in the past retreated to the relative safety of new suburbs rather than venture into the field close by. But, thank God, there are pioneers who, recognizing the inescapable meaning of Christ's command to preach the Gospel to every creature, have ventured forth on this new frontier of mission work.

The need of all-inclusive mission work, particularly in many rapidly changing areas in the larger cities of the U. S., was the central theme of the Human Relations Institute held at Valparaiso University last summer. More than a hundred persons were in attendance. The goal of making the church a leaven in the community, no matter what changes might take place in its complexion, was presented by the Rev. Wm. Drews, Executive Secretary of the Eastern District. The Rev. Alfred Trinklein told how St. Matthew's in New York, the oldest Lutheran church in the country, had in a few years grown from a declining German church to a vigorous center of Gospel activity, counting in its membership persons from 32 different ethnic and racial groups, including people of the white, yellow, and black races, as well as about 100 persons of Hebrew extraction.

The Rev. Charles Cline, Calif., reported on the success of his efforts to guide churches in his area to overcome current prejudices and inaugurate a mission program which reaches out to all people. The Rev. Karl Lutze, Tulsa, Okla., showed that even in the Southland the light of God's Word is opening men's eyes. An interesting program of group activities now carried on in six Lutheran churches in New York City by the Lutheran Interracial Service was described by the program director, Cleveland Lassiter.

A growing number of persons is quietly working on this frontier of the changing community. To assist churches and pastors who want to do this kind of work is one of the chief purposes of the Human Relations Institutes. One outstanding result of last summer's institute was the formation of the Lutheran Human Relations Association of America. The purpose of this association is to promote human relations work in the Lutheran Church; to disseminate information and to produce and distribute literature on improving human relations; to conduct the annual Human Relations Institute at Valparaiso University and to organize similar institutes in other sections of the country; to encourage pastors and congregations who are endeavoring to bring the Gospel to all people in their community and to counsel and assist such congregations wherever requested to do so. As soon as possible, this association wishes to appoint an executive secretary to further its aims. Funds are now being gathered for this purpose.

All papers read at the institute are available in the printed *Proceedings,* which may be obtained from Valparaiso University. Next year's institute is scheduled for July 16 to 18.

St. Louis, Mo. WALTER HEYNE

The Evangelical Church in Germany uses "Gospel Wagons" *(Evangeliumswagen)* to help alleviate the acute clergy shortage in parts of the Soviet Zone. The wagons serve as living quarters for a minister as he travels to villages that are without a regular pastor or church. The tarpaulin tent (right), in which an altar has been set up, accommodates 200 people for a service

NEW MISSIONARIES AT BETHESDA

"Our work is mission work in the true sense of the word. A pastor who serves in this work builds and enlarges the kingdom of our Lord Jesus Christ. . . ." These words, written almost fifty years ago, refer to the work of Synodical Conference Lutherans at Bethesda Lutheran Home, Watertown, Wis. "The first object of our work is to lead the mentally retarded and epileptic to Christ, their Savior, and to keep them with Him."

The Rev. A. M. Harstad

Two men who recently took up part of the mission work at Bethesda are the Rev. Adolph M. Harstad, who became chaplain of Bethesda, and Paul Rottmann, who took charge of the Bethesda school.

Pastor Harstad was born in Parkland, Wash., where his father was pastor of a Norwegian Lutheran congregation. Since his graduation from Concordia College, St. Paul, and Concordia Seminary, St. Louis (1926), he served congregations of the Norwegian Synod in Iowa, Wisconsin, and Minnesota. He presided over the Norwegian Synod from 1946 to 1950. For the previous eight years he had edited the *Lutheran Sentinel,* official organ of that synod.

Paul Rottmann

The chaplain at Bethesda is pastor of a congregation numbering 415. In chronological age the patients range from eight to ninety-four years, but in mind all are children still.

In addition, the chaplain has the general supervision of Bethesda's entire educational program. He teaches religion in the school, preparing as many of the children as possible for confirmation. It is his responsibility to see that a Christian spirit pervades the life and training at Bethesda.

The calling of a full-time principal is a step forward in the improvement planned for the Bethesda school, which has almost one hundred children attending daily classes. The school has ten teachers, besides the chaplain.

A graduate of Concordia Teachers College, Seward, since 1949 Mr. Rottmann has been principal of Markus School, St. Louis. Previously he had been chairman of the South Dakota Teachers' Conference and a member of the Youth Board of the Western District of the Missouri Synod.

NEWS

TANNER PHOTO

25th ANNIVERSARY OF BROADCAST SERVICES: Pilgrim Church, St. Louis, October 25 celebrated a quarter century of broadcasting its regular Sunday morning services over Station KFUO. Pilgrim's pastors, the Revs. Alfred Doerffler, right, and Elmer C. Kieninger, left, are shown with Dr. H. H. Hohenstein, center, director of KFUO. For more than half the years of the congregation's existence, Pilgrim had broadcast 1,435 services in two and a half decades.

The mission congregations of the Southeastern District sent a memorial wreath of $322.23 to the General Church Extension Board in memory of Dr. F. C. Streufert "for his deep and abiding interest in the work of our District" and to "manifest in some tangible way a living memorial to the man who did so much for the Kingdom, that many precious blood-bought souls might share with him the glory of the life triumphant into which he entered."

Dr. H. A. Mayer, Synod's Assistant Executive Secretary of Missions in North and South America, announced that a total of $1,436.23 in memorial wreaths had come to the Church Extension Fund in the three months since Dr. Streufert's death, September 17.

John T. Stewart, Religion Editor of the *St. Louis Post-Dispatch,* wrote in the November 25 issue of the *Christian Century:* "The Lutheran Church — Missouri Synod may be one of the most conservative bodies in Protestantism, but evidences multiply that it is nevertheless one of the most progressive — is in fact miles and years ahead of the field — in many areas: art and architecture, music, religious literature, radio, television, movies, and, last but not least, public relations."

"Western Bethesda" is growing to the point where the Board of Directors of Good Shepherd Lutheran Home of the West, Anaheim, Calif., has asked an architect to prepare preliminary sketches for a building, Mrs. O. C. Ulrich, secretary of the board, reported. The building site is in Terra Bella, Calif.

The project, which has the endorsement of the Board of Directors of Synod's Southern California District, works among mentally handicapped children. Last summer the Good Shepherd Home successfully sponsored a daily vacation Bible school for retarded children in Long Beach, Calif., and is now organizing Sunday schools for similar children in Orange County. Of seven children in one group, only one child comes from a Lutheran home. Mrs. Ulrich writes that this correlated project of the institution not only helps bring mentally handicapped children to Christ, but also offers the opportunity for missionary work among unchurched parents.

The Women's Guild of the Evangelical and Reformed Church in its third quadrennial meeting at Cleveland resolved to discourage marriages between Protestants and Roman Catholics. Such marriages, the women said, "involve difficulties in realizing God's will for harmony and deep Christian faith in the home." In another resolution the guild called for elimination of racial segregation in the churches and public schools and urged the Government and the Church to employ members of all races overseas.

The Dean of New York University's School of Education, Dr. Ernest O. Melby, addressing a meeting of the Wisconsin Education Association, encouraged teachers to become better acquainted with the teachers in parochial schools and the "sincere people who believe that the only effective kind of education is religious education."

"There are no parochial or private schools behind the Iron Curtain, and there won't be any in this country if America goes down to defeat," Dr. Melby said.

Faculty members of the classical departments of Northwestern College, Watertown, Wis., and of Concordia College, Milwaukee, met at Concordia November 4 to discuss problems in teaching Latin and Greek, the value of a classical training for future pastors, objectives in teaching the classics at ministerial training schools, and methods of teaching these subjects to beginners.

Profs. C. A. Hardt, Albert Dede, Elmer Moeller, and Walter A. Jennrich of Concordia's classical department were hosts to Profs. Ralph Gehrke, Richard Jungkuntz, Hilton Oswald, Walter Schumann, and Carleton Toppe of Watertown. Another meeting will be held next spring.

After seven years of almost uninterrupted service abroad, mostly in Germany and Austria, Dr. and Mrs. Bodensieck returned to the U. S. in November. For the past two years Dr. Bodensieck was a Lutheran World Service representative in Berlin; Mrs. Bodensieck represented both Lutheran World Service and Lutheran World Relief.

Early in 1954 Dr. Bodensieck will resume his duties as professor at Wartburg Seminary, Dubuque, Iowa, of which he is a past president.

Prior to his departure from Germany, Dr. Bodensieck visited Dresden and Meissen in the Soviet Zone to attend the installation of the Rev. Gottfried Noth as the new Bishop of Saxony. The impressive ceremony at Meissen, Dr. Bodensieck said, gave proof of the vital strength of the Church in the East Zone, "where people here learned to know the Church as the last remaining institution of truth and freedom." While some 500 ministers and church officials moved through Meissen in a procession, spectators seven deep lined the streets along the way.

NATIONAL LUTHERAN PARENT-TEACHER LEAGUE COUNCIL

The council of the N. L. P. T. L. met at River Forest, Ill., October 15. The league, which is a division of the Lutheran Education Association, was organized last summer "to provide assistance to local parent-teacher groups in the development of a sound program of parent education." To 700 parent groups in Synod the league is offering a packet of seven books and pamphlets, including the new Parent Guidance Topic booklets and the L. E. A.'s study of "Parish-School-Home Co-operation."

Council members (left to right) are: the Rev. Paul Roeder, Chicago, representing the L. E. A.; the Rev. Walter Maas, Indianapolis; Mrs. Lucy Boehne, secretary, Evansville, Ind.; Art Magel, Sioux City, Iowa, chairman; Donald Behnken, Evansville, parish school teacher; Ronald Konz, Detroit, president of the league; and the Rev. O. E. Feucht, Board for Parish Education. Mrs. Marie Stelter, Riverdale, Ill. (not shown) is also on the council.

Five Lutheran Churches in America holding membership in the World Council of Churches will send 23 delegates to its second assembly, which from August 12 to 31, 1954, will meet at Northwestern University, Evanston, Ill. The United Lutheran Church in America will be represented by 12 delegates; the American Lutheran Church by five; the Augustana Lutheran Church by four; and the American Evangelical Lutheran and the United Evangelical Lutheran Church by one each. They will also have a similar number of accredited visitors. The total delegation will have 15 members of the clergy and eight of the laity, including two ULCA women.

Members of Immanuel Church, Lone Rock (Lotts Creek), Iowa, for the second year sponsored a Corn Festival. On a designated date in the harvest season, members voluntarily bring a load of corn — all loads, with sideboards attached, are filled to the

Lotts Creek Corn Festival

top — to a given farm, where the corn is shelled, later hauled to the elevator, and sold. In 1953 Immanuel's members brought more than fifty loads of corn as "first fruits" unto the Lord. These gifts, which are in addition to regular church contributions, totaled $4,300.

The men worked from 7 A. M. until 3 P. M. The women of the congregation served coffee, sandwiches, and

Lunch is ready at Lotts Creek. L. to r.: Mrs. Wm. Zumach, Mrs. Elmer Pijahn, Mr. Louis Hackbarth, Mrs. Caroline Luedtke, Mrs. Ray Kading, Mrs. Arthur Rusch

doughnuts to the happy donors. Pastor O. C. Geisler and Messrs. L. Hackbarth, L. Seegebarth, and H. Riggert were in charge of arrangements for the Corn Festival.

"Here is a sample of what can be done when the heart is right with the Giver of all good gifts," the Rev. Luther H. Loesch reports in the Iowa District West edition of the WITNESS.

Communist rewriters of history announced from behind the Iron Curtain in Germany that Martin Luther was not the real leader of the Reformation. The "real one," they claim, was Thomas Muenzer.

According to "old-fashioned" history, Muenzer was the German Anabaptist leader during the Peasant Revolt. Born in 1489 and a graduate of the Universities of Leipzig and Frankfurt, Muenzer proposed community ownership of goods. Because his unrelenting denunciations of Martin Luther created disturbances, Muenzer was expelled from Zwickau, Prague, Allstedt, and Muelhausen. After forming his own peasant army, he seized Muelhausen, ousted its government, and for a short time established a "Communist theocracy" there. He was defeated by Philip, Landgrave of Hesse, and executed in 1525. The Reds name Muenzer "Leader of the Reformation" because he advocated "Communist theocracy."

Bishop Otto Dibelius, head of the Evangelical Church in Germany, in his Reformation Sunday sermon at East Berlin's Mary Church, denounced the Red theory taught to children in Communist-run schools of East Germany. He said that the Communist attempt to minimize Luther is too absurd for Evangelical Christians to debate.

Lutheran churches in West Germany will channel all aid and relief from Lutherans in America to help Christians in East Germany and refugees from Communist areas. The West German Lutherans decided to sacrifice in behalf of more needy brethren, the Rev. Carl H. Mau, representative in Germany of the U. S. A. Committee for the Lutheran World Federation and of Lutheran World Relief, reported in November, when he arrived in the U. S. for his first three-month furlough since he went abroad in May, 1950.

Despite rapid economic recovery of West Germany and a growth of stewardship in West Germany congregations, Pastor Mau stated, it could not yet be claimed that the West German Lutherans would be fully able to take care of all needs. For instance, 15 churches in Hanover are still in rubble and cannot be reconstructed without outside aid. The refugee influx continues unabated. In 1953 more than 250,000 new refugees from the East Zone came by airlift to West Germany.

The number of married women in the American labor force is increasing, the Women's Bureau of the Department of Labor recently reported. More than half of the 19,000,000 women workers producing goods and services in the U. S. are married; 5,500,000 are single; and about 2,900,000 are widowed or divorced. Of the 12,000,000 women workers in the U. S. in 1940, only a third comprised the feminine labor force.

UPWARD CALL CONFERENCE: 148 youth leaders, including Walther League district presidents, treasurers, and Christian Growth chairmen, shown in the dining room at College Camp, Williams Bay, Wis., met November 12 to 15 to restudy the League's program and make plans for Youth Evangelism for 1954. The conference was called to aid the Church's youth leaders in four areas of youth work: personal spiritual growth, local and national youth work problems, the 1954 Walther League program, and Christian fellowship.

The Youth Evangelism Service program, which goes into operation in January, 1954, will help prepare the group for Synod's evangelism plans in the coming years, the League's Executive Secretary Elmer N. Witt reported.

Almost 3,700 Walther League societies have a total enrollment of 80,000 young people.

In April, 1952, one third of the married women in the labor force were in their early forties, and about one quarter were in their early fifties. Married women in the younger age groups accounted for most of the rest. Regardless of their marital status, more women are found in clerical work than in any other major occupation. The second-largest group runs machines in factory production in clothing, textile, and food industries. Ranking third numerically are the women workers in sales and service occupations, including waitresses and beauticians, but not women in domestic service. Teachers and nurses are numbered among those in "professional service" occupations. There are also women in service occupations in business, finance, repair, and entertainment. Married women predominate among women workers in factory production or kindred jobs.

Moderator George A. Hadjiantoniou of the Greek Evangelical Church charged that Archbishop Spyridon of Athens, head of the (State) Orthodox Church in Greece, is preventing the ministry of Cults and National Education from licensing an Evangelical primary school at Katerini in northern Greece, where the Protestant population is larger than in any other community in that country. Although the Greek Supreme Court gave a directive that a license be issued for the school, the cabinet member in charge of the government department asserted that the archbishop's refusal to sanction a permit for the school has blocked procedure.

BOOK REVIEWS

Sex in Childhood and Youth. By Alfred Schmieding. Concordia Publishing House. 155 pages. $1.85.

This volume, intended primarily for parents, was prepared by the Academic Dean and Chairman of the Department of Education and Psychology at Concordia Teachers College, River Forest, Ill. This is a volume which parents with children and the teen-age groups will welcome. It is carefully prepared to provide guidance for all those who are interested in presenting a difficult and sensitive subject not only in the right way but in the proper atmosphere. The book is thoroughly anchored in the truth of Scripture. That is what makes it refreshing as contrasted with many other volumes in this field.

The author is specific in his treatment of the various age groups. His suggestions are practical and simply put. All parents and youth workers will appreciate particularly a chapter such as the one on motivation, "Why Lead a Chaste Life?" The author is at his best in this section. With the help of this interestingly written book, these problems of many parents should be greatly diminished.

MARTIN H. SCHARLEMANN

The Kingdom of God. By John Bright. Abingdon-Cokesbury Press, Nashville, 1953. 288 pages, 9×6. $3.75.

In this brilliantly written book — it is the Abingdon-Cokesbury $7,500 Award winner for 1953 — Dr. Bright presents the thesis that the establishment of God's kingdom is the central thought and unifying factor of the entire Bible. In six challenging chapters the author, professor of Old Testament Interpretation at Union Seminary, Richmond, Va., traces the survival of Israel's hope in its constant clashes with the neighboring world powers. A judicious reading of these chapters will make the Old Testament more relevant and meaningful. In the concluding chapters the author addresses some stern words to the modern churches which seek the Kingdom in mere formal religiosity.

Unfortunately the author's views of Christ's person and work and of the Kingdom are unacceptable to the conservative Christian. Dr. Bright makes the "historic" Jesus so human that He is not true God essentially, but only God's Son in a uniquely human way, and the death of Christ, according to the author, is not the all-sufficient sacrifice for our sins, but the complete surrender of the "Suffering Servant." The author describes the Kingdom as a world of peace and moral order which is established when men follow Christ and submit themselves completely to God's rule. Bright's theology is man-centered, but the New Testament is Christ-centered, and the Kingdom is God's gracious rule in the hearts of those who believe that God for Christ's sake has pardoned all their sins. F. E. MAYER

Spiritus Creator. By Regin Prenter. Translated by John M. Jensen. Muhlenberg Press, Philadelphia. $2.50.

It has been said that the emphasis of Lutheran theology has shifted within the last generation from the Second to the Third Article of the Creed. Certainly, there is a much greater interest in the doctrine of the Church today than there was some generations ago. For that reason one of the needs of the present moment is a thorough study and presentation of the work of the Holy Spirit in the realm of sanctification. This book, by Professor Prenter of Aarhus University, Denmark, aims to be such a presentation.

This book was prepared to correct that interpretation of Luther's view on the Holy Spirit which is represented by Karl Holl and the mystical and physical interpretation of Erich Seeberg. As such it succeeds admirably in describing the work of the Holy Spirit as giving the believer an alien but living righteousness. Of the Holy Spirit, Professor Prenter says: "He takes the crucified and risen Christ out of the remoteness of history and heavenly glory and places Him as a living and redeeming reality in the midst of our life with His suffering, inner conflict, and death."

Perhaps this one sentence from the book will demonstrate that modern studies in psychology have been taken into account in preparation of these materials. "For Luther inner conflict is not a psychologically abnormal state, a disease of the mind which the pastor should try to remove if possible, but it is a means in the hand of God to reveal man's true state when he is away from God, man's state under the wrath of God."

Particularly valuable is Professor Prenter's discussion of the uses of the Law. He recognizes an *usus civilis.* This he describes as the use of the Law which does not reveal sin and therefore does not lead into inner conflict. However, the second and real use of the Law, that of revealing sin, does not take place without the cooperation of the Holy Spirit. In fact, that is part of His work; and He uses the Law to that end.

This book was originally prepared and written in Danish. The translation, by Pastor John M. Jensen, is an admirable piece of work.

The only defect in the book, perhaps, is its tendency to repetition. Some things are said four or five times. Perhaps that was necessary in view of the subject under discussion. Otherwise, this volume is to be highly recommended. It should prove to be helpful and enriching to anyone who purchases it and takes the time to work through it. MARTIN H. SCHARLEMANN

A Hymn Is Born. By Clint Bonner. Wilcox and Follett Company, Chicago, Ill. 108 pages. Paper cover. 1952. $1.00.

A collection of 50 short hymn stories. Includes the hymn texts. Not a few of the hymns included are in *The Lutheran Hymnal.* While the author claims that his stories are authentic, he makes "no claim to being an authority on theology, hymnology, or the merits of hymns as literature."

WALTER E. BUSZIN

The Faith of Experience. By N. A. Woychuk. William B. Eerdmans Publishing Company, Grand Rapids, Mich. 1953. 92 pages. $1.50.

This little volume consists of a number of meditations on the author's favorite Scripture portion, 1 Peter 1:3-8. He takes up each of the expressions and phrases of this section of the Apostle Peter and meditates at length upon it. The result is gratifying and edifying. The author has done a great deal of reflection and meditation on this particular section from 1 Peter. The meditations themselves are sprinkled with appropriate examples and illustrations that give this book a considerable value, which it would not have without the careful interspersing of excellent instances. Particularly helpful is the author's discussion of "the inheritance incorruptible, undefiled, and that fadeth not away." We would recommend this book especially to anyone who is interested in the development of a devotional style in the treatment of Scripture.

MARTIN H. SCHARLEMANN

Biblical Baptism. By Uuras Saarnivaara. Vantage Press, New York, 1953. 106 pages. $2.00.

Set in the form of a dialog between John Bapstead and Martin Childfont, this book examines the entire area of difference between Baptist and Lutheran conceptions of Baptism. It draws heavily on the arguments of standard Baptist authorities and exposes the fallacies of Baptist interpretation of Scripture passages. One of Saarnivaara's most effective methods is to restate a Scripture passage to show how it would have to read in order to prove what Baptists say it proves; for instance, Mark 16:16: "He that believeth and is saved shall be baptized."

The book is organized around the three major areas of disagreement: infant Baptism, the significance of Baptism, and the mode of Baptism. While refuting the Baptist position, the book serves also to enrich the reader's appreciation of the meaning and comfort, as well as obligation imposed by this Sacrament, in his own life. Though the dialog form tends to be stiff and unnatural, it does enable the author to introduce every Baptist argument he encountered in his extensive reading.

PAUL G. BRETSCHER

MUSIC REVIEWS

We Praise Thee. CC-1032. By Healey Willan. A Junior Choir Book for the Church Year. Concordia Publishing House, St. Louis, Mo. $1.25.

Edward W. Klammer, head of Concordia's Music Department, says in the introduction of this Choir Book: "One of the problems confronting most directors of junior and children's choirs has been the lack of sufficient material of real musical interest based on worthy texts that juniors can understand. *We Praise Thee* was designed to meet that need." "Most of the compositions are for a two-part choir of treble voices with accompaniment. Three of the numbers are for voices in unison, and five are short three-part compositions for the three major Christian festivals, Christmas, Easter, and Pentecost, and other special occasions. Parts of these compositions may be used to train choirs in the initial stage of three-part singing.

"Included also are eleven compositions based on hymns. These hymn anthems have been arranged to afford suitable variety and to add interest. Some choir directors will make use of the optional three-part settings, while others may prefer to sing them entirely in unison. . . .

"*We Praise Thee* contains material for the entire church year and many compositions of a general nature. A classified index has been added to aid the choir director in finding material appropriate for the

various seasons and special occasions. . . . Most of the compositions are appropriate also for adult treble choirs." Adult solo voices may also well sing these numbers and give not only the congregation a lift but also the children and juniors an example of excellent church music.

WALTER WISMAR

MS-1027. Jesus Said to the Blind Man. By Melchior Vulpius. Quinquagesima Sunday. SATB. Concordia Publishing House, St. Louis, Mo. 11 pages. 25 cents.

MS-1028. Ascendente Jesu in Naviculam. By Melchior Vulpius. Fourth Sunday after the Epiphany. SSATTB. Concordia. 15 pages. 40 cents.

MS-1029. O Lux Beata, Trinitas. By Johann Walter. St. Ambrose's Hymn to the Trinity. Concordia. 6 pages. 20 cents.

MS-1030. Christe, Qui Lux es et Dies. By Johann Walter. SAATTB. Concordia. 7 pages. 20 cents.

New publications by Concordia of four excellent motets for mixed choir. We wish every church choir of average ability would have the patience and the enthusiasm to study at least the first number, "Jesus Said to the Blind Man," which brings the original German text as well as a carefully adapted English translation.

Somehow the polyphonic music of the Old Masters (like the above) seems more hallowed and consecrated than the monodic and homophonic music of later masters. Though objective, it nevertheless glows with subjective feeling and deep sentiment, never resorting to sentimentality.

The other three motets have Latin words only. Church choirs are usually diffident about singing Latin. When about three fourths of the singers have studied or are studying Latin, it should be a wonderful experience to sing one or the other of the above motets in the original at a concert. As a rule, service music should be presented in the vernacular. College choirs which are not confronted with the problems of a church choir will surely welcome this well-edited and well-printed music, which Concordia offers especially for their benefit. WALTER WISMAR

DEATHS

Otto L. Messerschmidt (March 6, 1886, Fall Creek, Wis., to October 27, 1953, Waupaca, Wis.), son of August and Emilie Sell Messerschmidt; graduated Concordia Seminary, Springfield, 1910; served Zion, Kennan, Wis., where he was instrumental in establishing various mission stations in the area, 1910—1921; Immanuel, Route 3, Westfield, Wis., 1921—1952; Visitor of Circuit J, South Wisconsin District, for 15 years; Emmaus, Route 3, Waupaca, Wis., 1952 until his death.

In 1916 he married Christine Wilson at Superior, Wis. He is survived by his wife and three daughters: Edna, a teacher at St. Philip's School, Chicago; Ruth (Mrs. David Reitz) of Milwaukee; and Gloria, a student at Valparaiso University.

Funeral services were conducted at Emmaus Church, Route 3, Waupaca, on October 30. The undersigned, Circuit Visitor, preached on 2 Tim. 4:6-8. Burial, October 31, was at Kennan, Wis.

A. T. KLUG

Herman C. Hinz (July 29, 1877, Ripon, Wis., to November 10, 1953, Eau Claire, Wis.), son of John and Emilie Block Hinz; graduated Concordia Seminary, St. Louis, 1902; ordained and installed at Bellingham, Wash., 1902; subsequently served St. Stephen's, West Duluth, Minn., 1904 to 1908; Trinity, near Crookston, Minn., 1908 to 1917; St. John's, South Branch, Minn., 1917 to 1925; St. John's, near Emerald, Wis., 1925 to 1930; and St. John's, R. 2, Spencer, Wis., 1930 to 1950. After retiring in August, 1950, he moved to Neillsville, Wis., where he joined St. John's Congregation (Wis. Synod). He died at Luther Hospital, Eau Claire, Wis., after suffering a fractured hip.

In 1904 he married Lydia Becker at Oshkosh, Wis. Four daughters were born to them. His wife and one daughter preceded him in death.

Funeral services were held at St. John's Church, Neillsville, November 13. The Rev. Alfred C. Schewe officiated and the Rev. John Brandt spoke on behalf of the North Wisconsin District. The committal was held at Hillside Cemetery, Marshfield, Wis. LLOYD H. GOETZ

Herman Reimer (November 30, 1869, Busdorf, Germany, to November 14, 1953, Reedsburg, Wis.), son of Juergen and Dina Reimer; graduated from Lutheran Seminary at Kropp, 1892; immigrated to America and joined Michigan Synod; served congregations at Remus and Brumfield, Mich., for two years; in 1894 accepted a call to Freedom, Mich.; from 1895 to 1911, Marathon City, Mosinee, Ribfalls, and Hardwood Hill, Wis.; Lime Ridge and Tuckertown from 1911 till his retirement in 1935; then joined St. Peter's, Reedsburg, Wis., where he assisted at Lord's Supper and with sick calls for many years.

He married Wilhelmina Schlegel Gohr, who died in 1938. Surviving are 10 children.

Funeral services were conducted November 18 at St. Peter's, Reedsburg, with the undersigned officiating. Burial was in St. Peter's Cemetery, Reedsburg.

CARL F. SELLE

John W. Brodhagen (August 1, 1888, Bonduel, Wis., to October 3, 1953, Winona, Minn.), son of Carl and Louise Zernicke Brodhagen; graduated Teachers' Seminary, Addison, Ill., 1911; taught at Shobonier and Geneseo, Ill., and Bethlehem Lutheran School, Chicago, where he served for 32 years. In 1951 he retired because of ill health.

In 1911 he married Clara Schmidt of Milwaukee. Mrs. Brodhagen died in 1948. He is survived by a brother, William, and three sisters: Miss Flora Brodhagen, Mrs. Hilda Gluck, and Mrs. Robert Runge.

Funeral services were conducted in St. Paul's Church, Bonduel, October 6, 1953, by the Rev. W. J. Plischke; and in Bethlehem, Chicago, October 7, the Rev. Edgar R. Pflug officiating. Burial was in Concordia Cemetery, Hammond, Ind.

E. R. PFLUG

ANNOUNCEMENTS

Ordinations and Installations

CANDIDATE

Ordained and Commissioned:

Koenig, David, St. John, Independence, Ohio, as missionary in India, by Dr. O. H. Schmidt, Nov. 22.

PASTORS

Installed:

Bertram, A. H., Grace, Storm Lake, Iowa, by Adolph Noack, Nov. 22.
Eggert, Rupert A., Jehovah, Pensacola; St. Matthew, Pensacola, Fla., by Walter H. Ellwanger, Nov. 8.
Friedrich, Edwin A., St. John, near Rushford, by N. Lindloff; St. Mark, Rushford, Minn., by W. G. Hoffmann, Nov. 15.
Haak, Herman D., Our Redeemer, Okabena, Minn. (additional charge), by Otto F. Krause, Nov. 22.
Hingst, Duane, St. Paul, Nokomis, Ill., by Jacob Esslinger, Aug. 9.
Mehringer, William G., Trinity, Swissvale, Pa., by W. A. Gerdes, Nov. 15.
Miessler, Gerhard, St. Paul, Preston, Kans., by L. A. Dale, Nov. 22.
Oberheu, Gerhard, Christ, Fairfield, Ill., by B. C. Betow, Nov. 22.
Rossnagel, Walter T., Christ, Affton, Mo., by M. Schaefer, Nov. 15.
Sawhill, Lawrence W., Christ, Wolverton; St. John, Barnesville, Minn., by E. E. Hansen, Nov. 22.
Zeisser, Charles G., Trinity, Warren, Ohio, by W. H. Werning, Nov. 8.

Commissioned:

De Laney, Theodore, St. John, San Francisco, Calif., as missionary for the deaf in the San Francisco area by Arthur Brohm, Sept. 20.
Schiefelbein, Herbert, mission congregation, Portland, Oreg., by Paul Pfotenhauer, Nov. 22.
Soeldner, O. Arnold, Mount Olive, Des Moines, Iowa, by G. W. Lobeck, Nov. 8.

TEACHERS

Installed:

Ackmann, James, Concordia, Fort Wayne, Ind., by Walter Klausing, Sept. 13.
Langevin, Thomas H., St. John, Seward, Nebr., as professor, Concordia Teachers College, Seward, Nebr., by O. A. Graebner, Nov. 15.
Maehr, Martin J., St. John, Seward, Nebr., as professor, Concordia Teachers College, Seward, Nebr., by O. A. Graebner, Nov. 15.

Ground Breaking

Ebenezer, N. Y. Trinity, church, Nov. 15.
Sioux Falls, S. Dak. Zion, church, Oct. 25.
St. Charles, Mo. Immanuel, new school, Sept. 16, 1951.

Cornerstone Laying

St. Charles, Mo. Immanuel, new school, July 20, 1952.
Stewardson, Ill. Trinity, new church, Oct. 25.

Dedications

Ames, Iowa. St. Paul, new church, Nov. 8.
Drake, Mo. St. John, new school, Nov. 22.
Eureka, Calif. Trinity, new church, Nov. 22.
Greenleaf, Kans. Bethlehem, new church, Nov. 22.
Houston, Tex. San Pedro, new school, Sept. 27.
Lufkin, Tex. First, new parish hall, Oct. 25.
Peoria, Ill. Redeemer, chapel and school, Nov. 29.
Storm Lake, Iowa. Grace, new church, Oct. 11.
St. Charles, Mo. Immanuel, new school, Feb. 15.

Anniversaries

Auburndale, Wis. St. John, the 75th, Oct. 25.
Bellefont, Kans. Zion, the 75th, Sept. 29.
East Detroit, Mich. St. Peter, the 100th, Oct. 25.

Official Notices

Pastor Philip Janz, Stony Plain, Alberta, has been appointed Visitor of the Stony Plain Circuit, in place of Pastor A. H. Raduenz, who accepted a call into another circuit. — C. F. BAASE, *President*, Alberta and British Columbia District.

The Rev. Martin Schabacker, Jr., has been appointed Visitor of the Sacramento Valley Circuit to replace the Rev. Martin Paul, who has been called into another circuit. — CARL FICKENSCHER, *President*, California and Nevada District.

Eugene Heuer, St. Paul, Minn., presented himself for a colloquy, August 8, 1953, at Concordia Teachers College, Seward, Nebr. The Colloquy Committee of the faculty carefully examined Mr. Heuer particularly in fields of theology and education. He demonstrated to the satisfaction of the committee that he possesses those attitudes, skills, and knowledge generally expected of a member of the teaching profession of The Lutheran Church — Missouri Synod. We therefore declare him eligible for the office of a Christian teacher in the Church. — THEODORE G. STELZER, HENRY F. WERLING, L. G. BICKEL.

Committee Appointments

The following committee appointments were made in accord with the synodical *Handbook*, 2.05.

"Lutheran Witness" Editorial Board: The Rev. Alfred Doerffler; The Rev. Theo. F. Nickel; Dr. L. W. Spitz; Dr. George Schick; Dr. Paul Lange; Mr. Leon Wengert; Dr. Louis P. Lochner. (See *Handbook* 11.87.)

Board for Higher Education: The Rev. Walter C. Birkner; The Rev. Leonard W. Heidemann; The Rev. James Manz, S. T. D.; Mr. S. J. Roth; Mr. Walter Gast; Mr. Edgar Buenger; Mr. Martin Strieter.

Committee on Constitutional Matters: The Rev. Arnold H. Grumm, D. D.; The Rev. M. F. Kretzmann, D. D.; The Rev. W. H. Meyer; Mr. Herbert Kuenne.

Armed Services Commission: The Rev. Paul L. Dannenfeldt, D. D.; The Rev. O. A. Sauer; The Rev. F. C. Proehl; The Rev. Otto C. Busse; The Rev. A. M. Weber; Mr. Otto C. Rentner.

Literature Board: The Rev. Alfred Doerffler; The Rev. William Eifert; The Rev. Martin L. Koehneke; The Rev. J. W. Acker; Mr. William A. Kramer.

Young People's Literature Board: Dr. John Theo. Mueller; The Rev. A. Herpolsheimer; The Rev. Francis Roschke; Mr. A. H. Stellhorn; Mr. Delbert F. Pranschke.

Committee on Finnish Relations: The Rev. R. Herrmann; The Rev. W. L. Kohn; Prof. Mark J. Steege.

Committee on Scholarly Research: Dr. Arthur L. Miller; Dr. Martin Scharlemann; Prof. M. H. Coyner; Dr. John Klotz; The Rev. Roger L. Sommer.

Committee on Doctrinal Unity: Dr. Walter A. Baepler; Dr. A. O. Fuerbringer; The Rev. George J. Meyer; The Rev. H. J. A. Boumann; The Rev. George Maassel; Prof. Martin Franzmann; Mr. Herbert Knopp; Mr. Walter Blume.

Board for Social Welfare: The Rev. Martin H. Ilse, Jr.; The Rev. A. H. Bringewatt; The Rev. E. B. Glabe; The Rev. K. Ehlers; Mr. Louis R. Schwanke.

Centennial Committee: The Rev. H. W. Romoser; The Rev. E. T. Lams, D. D.; Mr. Adolph H. Kramer.

Advisory Committee on Doctrine and Practice: Dr. Ottomar Krueger; The Rev. Carl A. Eberhard; The Rev. Walter Nitschke; The Rev. A. J. Meyer; Prof. W. W. Stuenkel.

Committee on Amalgamation of the English District: Dr. Oliver R. Harms; The Rev. Erwin Kurth; The Rev. George C. Albers; Mr. Herbert Brummer; Mr. Carl A. Geist.

Committee on Hymnology and Liturgics: Prof. Walter E. Buszin; The Rev. Oscar Kaiser; Dr. L. Blankenbuehler; Dr. O. H. Schmidt; Supt. B. Schumacher.

J. W. BEHNKEN

Call for Nominations for the Presidency of Concordia Teachers College, River Forest, Ill.

Since, at his request, Dr. Arthur Klinck has been granted a peaceful release from the Presidency of Concordia Teachers College in order to accept the call to the Professorship of Historical Theology at Concordia Seminary in St. Louis, the Board of Control, with the approval of the synodical Board for Higher Education, herewith urgently requests the congregations and other eligible groups of Synod to nominate suitable candidates for this strategic position.

The presidency of one of Synod's professional schools demands high standards of ability, training, experience, and consecration to the work of the Church. The synodical *Handbook* (6.91) gives the duties in broad outline, summarizing them in the statement: "The President shall be the spiritual, academic, and administrative head of the school and shall be the executive officer of the Board of Control."

Nominations should be in the hands of the undersigned as soon as possible but not later than March 1, 1954. — (Reverend) ERWIN L. PAUL, *Secretary*, Board of Control, Concordia Teachers College, River Forest, Ill.

Changes of Address

Pastors:

Auw, H. C., Jr., 9-Chome, No. 2, Irifune-Cho, Otaru, Hokkaido, Japan

Baringer, Prof. C. W., Obot Idim, P. O. via Uyo, Nigeria, West Africa

Bartz, Robert O., 1214 Fairchild, Danville, Ill.

Becker, Gilbert C., 544 E. 14th St., Bartlesville, Okla.

Beversdorf, Edwin C., 827 15th St., Rockford, Ill.

Brockhoff, Harold, 4917 S. Norfolk, Tulsa, Okla.

Brott, Edward J., 1151 S. Isabella Ave., Monterey Park, Calif.

Feuerstein, Charles P., 1664 Brunswick Ave., Trenton 8, N. J.

Fisher, George T., 536 W. Rio Hondo Parkway, El Monte, Calif.

Gerken, Theodore, St. John Lutheran Church, Brainard Ave. and 47th St., La Grange, Ill.

Goeres, Chaplain Richard V., 222 Post Ave., San Antonio 2, Tex.

Griesse, George, *em.*, Crown Point, Ind.

Grimm, Chaplain Herman J. C., 2349th Personnel Processing Group, Park Air Force Base, Calif.

Gross, H. W., 191 N. 14th St., Sa.em, Oreg.

Hess, Robert M., 80 Beauregard Ave., Maplewood, La.

Hill, W. O., 135 Locust Hill Ave., Yonkers 2, N. Y.

Heinicke, Chaplain Martin W., Hdq. Btry. 980th F. A. Bn., APO 6, c/o PM San Francisco, Calif.

Kautz, Chaplain William K., 364th Inf. Regt., Fort Dix, N. J.

Knippa, Erich, c/o Lutheran Church, Pottsville, Tex.

Kretzschmar, M. H., 589 Belmont St., Belmont, Mass.

Kringel, E. H., 3621 Langrehr Road, Baltimore 7, Md.

Krueger, A. E., Leland, Mich.

Kuehnert, Rud. M., 2125 Nebraska Ave., St. Louis 4, Mo.

Lindke, H. R., R. 3, Medina, N. Y.

Lohrmann, Kurt T., 1203 Lawndale Ave., Detroit 9, Mich.

Mahler, Kenneth, 936 Main St., South Weymouth, Mass.

Miller, Roland E., Manjeri, S. Malabar, India

Mix, C. E., *c. r. m.*, 2340 Buford Ave., St. Paul 8, Minn.

Pardieck, E. C., 2003 E. Englewood Rd., Kansas City, North 16, Mo.

Pflug, Edgar R., 249 Josephine Ave., Detroit 2, Mich.

Plagens, Robert E., Anamoose, N. Dak.

Poellot, Prof. Daniel E., 2015 N. 75th Ct., Elmwood Park 35, Ill.

Reinke, Norbert A., 1111 Rice Ave., Bellwood, Ill.

Saresky, Edward L., 2 Charles St., Wellsboro, Pa.

Schedler, H., Athens, Wis.

Schreyers, William, *c. r. m.*, 4018 Barrett Ave., Richmond 9, Calif.

Schroeder, Sieg. H., Yorktown, Iowa

Schuett, E. A., Plato, Minn.

Spitz, Paul P., 515 Pendleton Ave., St. Louis 8, Mo.

Stiegemeyer, Theodore, 307 Fillmore Pl., Bay City, Mich.

Sylwester, Chaplain Oscar L., Office of the Base Chaplain, 366th Fighter Bomber Wing, Alexandria AFB, La.

Wageman, Harold, 1603 S. 20th St., Sheboygan, Wis.

Teachers:

Besel, Gerhard, R. 4, Hutchinson, Minn.

Diers, Edgar J., R. 1, Seward, Nebr.

Engelhardt, Henry J., 1120 Michigan Ave., Sheboygan, Wis.

Helmkamp, M. J., 4438 Cadillac, Detroit 14, Mich.

Hillert, Richard, 529 S. Sixth Ave., Wausau, Wis.

Knack, D. E., 918 Second Ave., S. W., Faribault, Minn.

Koehnke, Paul, 370 Reserve Road, West Seneca 24, N. Y.

Leimer, Walter A., 1549 N. 21st St., Lincoln 3, Nebr.

Niemeyer, A. E., 1219 California Ave., Fort Wayne 3, Ind.

Obermueller, Rudolph W., Hufsmith, Tex.

Stein, Louis, 6071 E. 72d Ave., Derby, Colo.

Tschatschula, Leroy, 7238 Patricia Lane, Houston, Tex.

Witte, Paul G., 729½ Stark St., Wausau, Wis.

FINANCIAL REPORT

From February 1, 1953, to November 30, 1953

DISTRICTS	Budget Account	"Conquest for Christ"	Armed Services
1. Alberta and British Columbia	$ 10,786.55	$ 64,647.88	$ 1,201.35
2. Atlantic	79,162.40	486,104.54	15,601.71
3. California and Nevada	49,943.43	231,848.45	6,531.80
4. Central	395,549.98	1,386,957.73	44,328.06
5. Central Illinois	149,434.09	452,942.37	19,048.38
6. Colorado	31,169.69	125,109.54	5,265.47
7. Eastern	96,275.49	412,677.93	13,339.84
8. English	226,293.61	688,345.64	19,241.95
9. Florida-Georgia	8,850.51	32,011.82	1,543.23
10. Iowa East	100,000.00	326,283.19	11,756.78
11. Iowa West	170,731.04	519,055.07	17,784.27
12. Kansas	106,072.61	422,553.99	11,316.14
13. Manitoba and Saskatchewan	1,279.23	61,262.05	
14. Michigan	378,618.73	1,142,464.61	35,633.29
15. Minnesota	326,401.93	990,909.53	32,321.60
16. Montana	17,644.43	71,766.41	2,079.54
17. North Dakota	54,760.81	235,033.15	6,367.05
18. North Wisconsin	173,603.23	484,709.71	18,373.39
19. Northern Illinois	340,727.72	892,120.45	41,700.78
20. Northern Nebraska	79,170.00	325,905.89	12,411.50
21. Northwest	68,727.37	316,428.48	11,017.56
22. Oklahoma	26,863.56	173,315.10	4,465.43
23. Ontario	20,375.12	141,435.49	1,680.91
24. South Dakota	42,631.45	161,230.23	6,684.13
25. South Wisconsin	252,569.24	794,190.23	22,226.21
26. Southeastern	54,449.85	235,104.72	9,676.73
27. Southern	9,971.82	112,291.20	2,911.74
28. Southern California	41,665.36	289,635.61	7,960.50
29. Southern Illinois	91,339.82	301,600.67	11,020.73
30. Southern Nebraska	113,587.88	373,407.17	10,848.20
31. Texas	64,940.42	452,553.23	11,970.24
32. Western	326,914.21	948,178.57	33,894.56
Total from Districts	$ 3,910,511.58	$13,652,080.65	$ 450,203.07
Receipts from Sundry Sources	70,618.81	26,892.00	65,658.10
GRAND TOTAL	$ 3,981,130.39	$13,678,972.65	$ 515,861.17

OPERATING STATEMENT

	1952	1953
Budget Requirements, 2-1 to 11-30	$ 4,375,000.00	$ 5,416,666.67
Budget Receipts, 2-1 to 11-30	3,337,544.81	3,981,130.39
OPERATING DEFICIT	$ 1,037,455.19	$ 1,435.536.28

Charles E. Groerich, Assistant Treasurer